



English Translation of

Sunan Abu Dawud

Volume 4

Compiled by:

**Imâm Hâfiz Abu Dawud
Sulaiman bin Ash'ath**

Ahâdîth edited & referenced by:

Hâfiz Abu Tâhir Zubair 'Alî Za'î

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the Prophet ﷺ, and he mentioned the prayers as well. (Hasan)

عن أبي أُمَامَةَ عَنِ النَّبِيِّ ﷺ نَحْوَهُ، وَذَكَرَ الصَّلَوَاتِ، مِثْلَ مَعْنَاهُ.

تخریج: [إسناده حسن] أخرجه ابن ماجه، الفتن، باب فتنة الدجال وخروج عيسى ابن مريم وخروج ياجوج وماجوج، ح: ٤٠٧٧ من حديث أبي زرعة السيباني به مطولاً.

4323. It was narrated from Abū Ad-Dardā' that the Prophet ﷺ said: "Whoever memorizes ten Verses from the beginning of *Sūrat Al-Kahf* will be protected from the *Fitnah* of the Dajjāl." (Ṣaḥīḥ)

Abū Dāwud said: This is what Hishām Ad-Dastawā'ī said, narrating from Qatādah,^[1] but he said: "Whoever memorizes the last Verses of *Sūrat Al-Kahf*."

Shu'bah said, narrating from Qatādah: "From the end of *Al-Kahf*."

٤٣٢٣ - حَدَّثَنَا حَفْصُ بْنُ عُمَرَ: حَدَّثَنَا هَمَّامٌ: حَدَّثَنَا قَتَادَةُ: حَدَّثَنَا سَالِمُ بْنُ أَبِي الْجَعْدِ عَنْ مَعْدَانَ بْنِ أَبِي طَلْحَةَ، عَنْ حَدِيثِ أَبِي الدَّرْدَاءِ، يَرْوِيهِ عَنِ النَّبِيِّ ﷺ قَالَ: «مَنْ حَفِظَ عَشْرَ آيَاتٍ مِنْ أَوَّلِ سُورَةِ الْكَهْفِ عُصِمَ مِنْ فِتْنَةِ الدَّجَالِ».

قَالَ أَبُو دَاوُدَ: وَكَذَا قَالَ هِشَامُ الدَّسْتَوَائِيُّ عَنْ قَتَادَةَ، إِلَّا أَنَّهُ قَالَ: «مَنْ حَفِظَ مِنْ خَوَاتِيمِ سُورَةِ الْكَهْفِ».

وَقَالَ شُعْبَةُ عَنْ قَتَادَةَ: «مِنْ آخِرِ الْكَهْفِ».

تخریج: أخرجه مسلم، صلاة المسافرين، باب فضل سورة الكهف وآية الكرسي، ح: ٨٠٩ من حديث همام بن يحيى به.

4324. It was narrated from Abū Hurairah that the Prophet ﷺ said: "There is no Prophet between myself and him" – meaning 'Eīsā. "He will descend and when you see him you should recognize him, a man of medium height with a reddish complexion, wearing two garments *Mumaṣṣarah*,^[2] with his

٤٣٢٤ - حَدَّثَنَا هُدْبَةُ بْنُ خَالِدٍ: حَدَّثَنَا هَمَّامُ بْنُ يَحْيَى عَنْ قَتَادَةَ، عَنْ عَبْدِ الرَّحْمَنِ ابْنِ آدَمَ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ قَالَ: «لَيْسَ بَيْنِي وَبَيْنَهُ يَعْنِي عِيسَى عَلَيْهِ السَّلَامُ، نَبِيٌّ، وَإِنَّهُ نَازِلٌ فَإِذَا رَأَيْتُمُوهُ فَاعْرِفُوهُ: رَجُلٌ مَرْبُوعٌ إِلَى الْحُمْرَةِ وَالْبَيَاضِ بَيْنَ مُمَصَّرَتَيْنِ

^[1] Meaning, in his version of the above narration, for which Qatādah is one of the narrators.

^[2] *Al-Mumaṣṣarah* garment is that which has light yellow in it. (An-Nihāyah) Other versions have the word *Mahrud* (Muslim 7373, At-Tirmidhī 2240, Ibn Mājah 4075) An-Nawawī said that *Mahrud* is a garment dyed with *Wars* and then saffron, in *Lisān Al- 'Arab* (Hurud): "A plant used for dyeing, and it is said that it is tumeric. *Mahrud* and *Muharrad* refer to a garment dyed yellow with *Hurud*."



Issa Nobee is with Dauhoo Mohammad Anwar and 45 others.



1 April at 09:30 · 🌐

TO THE ATTENTION OF ABDUL MUSTWAF AND HIS FOLLOWERS OF KHAMME NABUWWAT MISSION OF MAURITIUS AND ALLIES.

INTERPRETATION OF DESCENT OF ISSA IBN MARYAM.

The problem today with all the Non Ahmadi Muslims in general is that they interpret the Quran and Hadiths literally which is why they unfortunately have not been able to see the light of the True Islam which is Ahmadiyyat. For now i will just give one example regarding the descent of Ibn Maryam. If the question of the colour of the garments is rightly interpreted the problem regarding the apparent contradictions in the Hadiths mentioned will be solved. The meaning of Yellow garment as per the interpretation of dreams is " SICKNESS" .It is a well known fact that Mirza Ghulam Ahmad (as) who proclaimed to the Ibn Maryam awaited by all muslims suffered from two ailments, VERTIGO AND PASSING OF WATER DUE TO DIABETES which concerns the upper and lower part of the body. "It is an absurdity to interpret literally the Hadith of Sahih Muslim which says that when the Messiah descends from heaven he will be wearing yellow robes. There appears no reason for this peculiarity. If this indication is interpreted according to the principles of the interpretation of dreams, it would mean that when the Promised Messiah announces his claim he would not be in good health." (Izala-e-Auham, Ruhani Khazain, Volume 3, Pages 142-143).

Firstly let it be made clear that no one should take this literally, as the Holy Prophet Muhammadsaw made it clear that one should not physically wear yellow. Hesaw states:

أَخْبَرَنَا إِسْمَاعِيلُ بْنُ مَسْعُودٍ، قَالَ حَدَّثَنَا خَالِدٌ، - وَهُوَ ابْنُ الْحَارِثِ - قَالَ حَدَّثَنَا هِشَامٌ، عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ، عَنْ مُحَمَّدِ بْنِ إِبْرَاهِيمَ، أَنَّ خَالِدَ بْنَ مَعْدَانَ، أَخْبَرَهُ أَنَّ جُبَيْرَ بْنَ نُفَيْرٍ أَخْبَرَهُ أَنَّ عَبْدَ اللَّهِ بْنَ عَمْرٍو أَخْبَرَهُ أَنَّهُ، رَأَى رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَعَلَيْهِ ثَوْبَانِ مُعَصْفَرَانِ فَقَالَ " هَذِهِ ثِيَابُ الْكُفَّارِ فَلَا تَلْبَسَهَا " .

The Messenger of Allah, Prophet Muhammadsaw saw him wearing two garments dyed with safflower and he said: "This is the clothing of disbelievers; do not wear it." (Sunan an Nasai, #5316)

Another Hadith of Sahih Muslim states:

حَدَّثَنَا يَحْيَى بْنُ يَحْيَى، قَالَ قَرَأْتُ عَلَى مَالِكٍ عَنْ نَافِعٍ، عَنْ إِبْرَاهِيمَ بْنِ عَبْدِ اللَّهِ بْنِ حُنَيْنٍ عَنْ أَبِيهِ، عَنْ عَلِيِّ بْنِ أَبِي طَالِبٍ، أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ نَهَى عَنْ لُبْسِ الْقَسِيِّ وَالْمُعَصْفَرِ وَعَنْ تَحْتُمِ الذَّهَبِ وَعَنْ قِرَاءَةِ الْقُرْآنِ فِي الرُّكُوعِ .

‘Ali b. Abu Talib reported that Allah’s Messenger (ﷺ) forbade wearing of silk and yellow clothes, and the gold ring, and the reciting of the Qur’an in the ruku’ (state of kneeling in prayer).(Sahih Muslim #2078 a)

And:

وعن عبد الله بن عمرو بن العاص رضي الله عنه قال: رأى النبي صلى الله عليه وسلم علي ثوبين معصفرين فقال: "أملك أمرتك بهذا؟" قلت: أغسلهما؟ قال: "بل احرقهما". وفي رواية فقال: "إن هذا من ثياب الكفار فلا تلبسها" ((رواه مسلم)).

The Prophet (ﷺ) saw me dressed in two saffron-coloured garments and asked, “Has your mother commanded you to wear these?” I asked him, “Shall I wash them out?” He replied, “You had better set them to fire” Another narration is: “These are garments of the disbelievers. So do not wear them.”(Riyad as Salihin Narrated by Muslim Book 18 Hadith #289 and Book 18 Hadith #1799, Sahih Muslim book 19 hadith 289)

This is an act which the Prophetsaw was totally against and even has a chapter dedicated to itself in Sahih Muslim under The Book of Clothes and Adornment.

Therefore, its not possible that Isaas would physically be wearing yellow robes, as this would contradict many ahadith of the Prophetsaw. If the non Ahmadi Muslims want to keep this interpretation, they would be forced to call the latter day messiah a disbeliever rather than a lover of the Prophetsaw.



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came to the Prophet ﷺ in a poor quality garment and he said: 'Do you have any wealth?' He said: 'Yes.' He said: 'What kind of wealth?' He said: 'Allāh has given me camels, sheep, horses and slaves.' He said: 'If Allāh has given you wealth, let the signs of Allāh's blessing and generosity be seen on you.'" (*Ṣaḥīḥ*)

أَبِيهِ قَالَ: أَتَيْتُ النَّبِيَّ ﷺ فِي ثَوْبٍ دُونِ فَقَالَ: «أَلَيْكَ مَالٌ؟» قَالَ: نَعَمْ، قَالَ: «مِنْ أَيِّ الْمَالِ؟» قَالَ: قَدْ آتَانِي اللَّهُ مِنَ الْإِبِلِ وَالْغَنَمِ وَالْخَيْلِ وَالرَّقِيقِ، قَالَ: «فَإِذَا آتَاكَ اللَّهُ مَالًا فَلْيُرْ أَثَرُ نِعْمَةِ اللَّهِ عَلَيْكَ وَكَرَامَتِهِ».

تخریج: [إسناده صحيح] أخرجه النسائي، الزينة، باب الجلاجل، ح: ٥٢٢٦ من حديث زهير بن معاوية به * أبو إسحاق صرح بالسماع وروى عنه شعبة وغيره.

Comments:

One should take care of what Allāh has blessed him or her with, if they have nice clothes, they should be grateful, if not, they should not desire wealth beyond their means.

Chapter 15. Regarding Dyeing With Yellow

(المعجم ١٥) بَابُ: فِي الْمَصْبُوغِ بِالْصُّفْرَةِ (التحفة ١٧)

4064. It was narrated from Zaid bin Aslam that Ibn 'Umar used to dye his beard with yellow until his clothes were filled with that color. It was said to him: "Why do you dye with yellow?" He said: "I saw the Messenger of Allāh ﷺ dyeing with it, and nothing was dearer to me than that." And he used to dye all his clothes with it, even his turban (*Imāmah*). (*Ṣaḥīḥ*)

٤٠٦٤ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ الْقَعْنَبِيُّ: حَدَّثَنَا عَبْدُ الْعَزِيزِ يَعْنِي ابْنَ مُحَمَّدٍ عَنْ زَيْدٍ يَعْنِي ابْنَ أَسْلَمَ: أَنَّ ابْنَ عُمَرَ كَانَ يَصْبِغُ لِحْيَتَهُ بِالصُّفْرَةِ حَتَّى تَمْتَلِيءَ ثِيَابُهُ مِنَ الصُّفْرَةِ، فَقِيلَ لَهُ: لِمَ تَصْبِغُ بِالصُّفْرَةِ؟ فَقَالَ: إِنِّي رَأَيْتُ رَسُولَ اللَّهِ ﷺ يَصْبِغُ بِهَا، وَلَمْ يَكُنْ شَيْءٌ أَحَبَّ إِلَيْهِ مِنْهَا. وَقَدْ كَانَ يَصْبِغُ بِهَا ثِيَابَهُ كُلَّهَا حَتَّى عِمَامَتُهُ.

تخریج: [إسناده صحيح] أخرجه النسائي، الزينة، باب الخضاب بالصفرة، ح: ٥٠٨٨ من حديث عبد العزيز الدراوردي به * وزيد بن أسلم صرح بالسماع ولم يكن من المدلسين على الراجح.



English Translation of

Sunan An-Nasâ'i

Volume 6

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Chapter 17. Dyeing The Hair With Yellow Dye

(المعجم ١٧) - الْخِضَابُ بِالصُّفْرَةِ

(التحفة ١٧)

5088. It was narrated that Zaid bin Aslam said: "I saw Ibn 'Umar dyeing his beard yellow with *Khalûq*^[1] and I said: 'O Abû 'Abdur-Rahmân, are you dyeing your beard yellow with *Khalûq*?' He said: 'I saw the Messenger of Allâh ﷺ dyeing his beard yellow with it, and there was no other kind of dye that was dearer to him than this. He used to dye all of his clothes with it, even his *Imâmah* (turban).'" (*Ṣaḥîḥ*)

Abû 'Abdur-Rahmân (An-Nasâ'î) said: This is likely more correct than the narration of Abû Qutaibah.^[2]

٥٠٨٨ - أَخْبَرَنَا يَعْقُوبُ بْنُ إِبرَاهِيمَ قَالَ: حَدَّثَنَا الدَّرَاوَزِيُّ عَنْ زَيْدِ بْنِ أَسْلَمَ قَالَ: رَأَيْتُ ابْنَ عُمَرَ يُصْفِّرُ لِحْيَتَهُ بِالْخُلُوقِ فَقُلْتُ: يَا أَبَا عَبْدِ الرَّحْمَنِ! إِنَّكَ تُصْفِّرُ لِحْيَتَكَ بِالْخُلُوقِ قَالَ: إِنِّي رَأَيْتُ رَسُولَ اللَّهِ ﷺ يُصْفِّرُ بِهَا لِحْيَتَهُ، وَلَمْ يَكُنْ شَيْءٌ مِنَ الصَّبْغِ أَحَبَّ إِلَيْهِ مِنْهَا وَلَقَدْ كَانَ يُصْبِغُ بِهَا ثِيَابَهُ كُلَّهَا حَتَّى عِمَامَتَهُ.

قَالَ أَبُو عَبْدِ الرَّحْمَنِ: وَهَذَا أَوْلَى بِالصَّوَابِ مِنْ حَدِيثِ أَبِي قُتَيْبَةَ.

تخريج: [إسناده صحيح] أخرجه أبو داود، اللباس، باب: في المصبوغ بالصفرة، ح: ٤٠٦٤ من حديث عبد العزيز بن محمد الدراوردي به، وهو في الكبرى، ح: ٩٣٥٨.

Comments:

Khalûq is a feminine fragrance, which is made out of saffron and some other ingredients. Its color happens to be yellowish-red. Since it is for the use of women, men have been prevented from using it. The Prophet ﷺ might perhaps have used it. Or something else which had a similar appearance as in the previous narrations, or gotten it on his garments from touching his wives. And Allâh knows best.

5089. It was narrated from Qatâdah that he asked Anas: "Did the Messenger of Allâh ﷺ dye his hair?" He said: "His gray hair didn't go that far, it was only a little at his temples." (*Ṣaḥîḥ*)

٥٠٨٩ - أَخْبَرَنَا مُحَمَّدُ بْنُ الْمُثَنَّى قَالَ: حَدَّثَنَا أَبُو دَاوُدَ قَالَ: حَدَّثَنَا هَمَّامٌ عَنْ قَتَادَةَ، عَنْ أَنَسٍ: أَنَّهُ سَأَلَهُ هَلْ خَضَبَ رَسُولُ اللَّهِ ﷺ قَالَ: لَمْ يَلْغُ ذَلِكَ، إِنَّمَا كَانَ شَيْءٌ فِي صُدْغَيْهِ.

تخريج: أخرجه البخاري، المناقب، باب صفة النبي ﷺ، ح: ٣٥٥٠ من حديث همام بن يحيى به، وهو في الكبرى، ح: ٩٣٦١.

[1] *Khalûq*: A yellow dye, compound of saffron

[2] No. 5245.